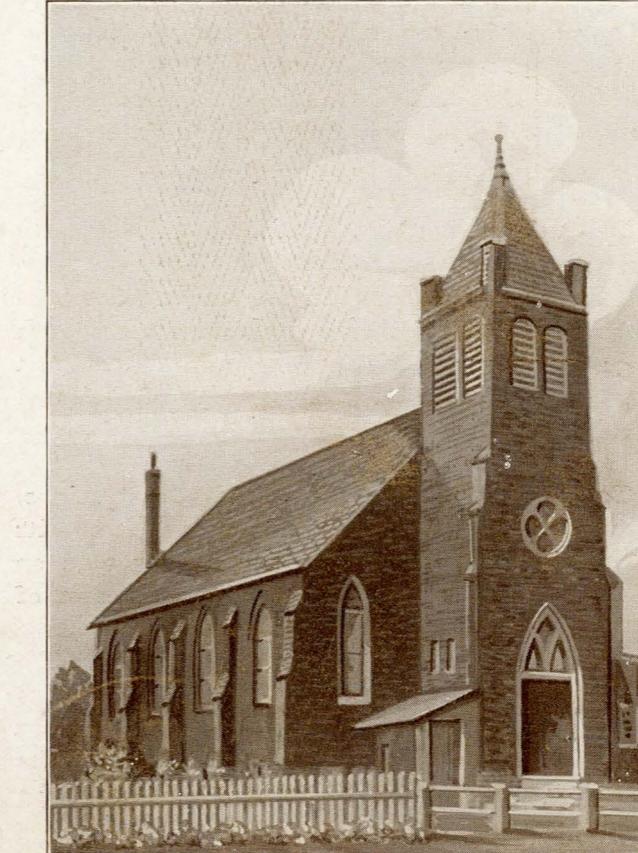


Souvenir
Centenary Anniversary
Port Credit Methodist Church
1825 - 1925

*This history was compiled and written by
Mrs. Lina Schrag,
Brampton*



THE PRESENT CHURCH
Built 1894 on Site of First Church

Foreword

"What hath God wrought"—Num. 23:23

THROUGH the history of Port Credit Methodist church, now celebrating its 100th anniversary, there gleams the golden thread of a peculiar Providence. God must have had some very special purpose in Mind, as His Guiding Hand led sanctified men and women to worship Him, and to labor for Him in this particular vineyard, at that time, a little settlement at the mouth of the River Credit, pouring a flood of limpid water into the great Lake Ontario, to the south, and now one of the notable places on one of the most remarkable highways in the world.

Backward and forward through the warp and woof of this history, flies the shuttle of devotion to God and His Cause. First it is the devotion of men and women pioneers who meet in their log houses to pray and praise Him. Then it is the devotion of Peter Jones, himself an Indian, Kah-ke-wa-quo-na-by,



REV. JAS. H. AND MRS. DUDGEON
Present Pastor and Wife

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who gave of his time and his abundant talents unsparingly, that his Indian brethren at the Credit might know God, and whose one aim and desire was their conversion and their elevation to a better plane of living.

Down the years, this spirit has been passed on to succeeding generations of the congregations. Always, there has been manifest the desire to acquaint men with God and His Son, always the same desire for service and uplift, and always the desire to erect and maintain a Bethel for the worship of the Most High.

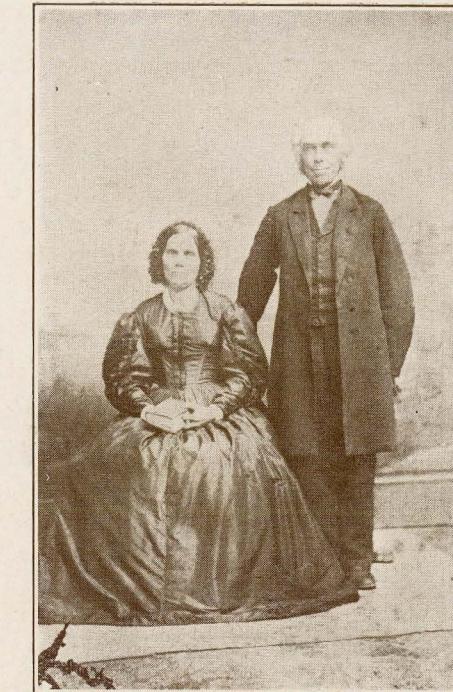
To-day after 100 years of a history most unique, the torch lit by Peter Jones is gleaming aloft, and its radiance is brightening an ever-widening road on which march the children and children's children of those who first raised that torch on high.

May the twentieth century develop that same indomitable spirit of courage and zeal which hewed a path of religious and social progress through the forest of difficulties that faced the endeavours of the pioneers of Methodism in Port Credit.

A Century Ago

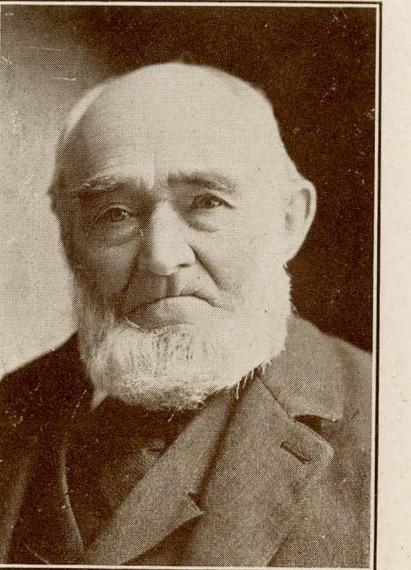
WHEN the story of the Port Credit Methodist church opens, there was a tiny settlement at the mouth of the river, and within a short distance, scattered along the lakeshore, men who saw in the land, future farms. The first settler of whom we hear, is Wesley Watson, in whose farm-kitchen devout men and women gathered to listen to the itinerant preachers of the day.

The name of Elder William Case is frequently on the lips of descendants of the men and women who worshipped under his ministrations, and contemporary with him were the four Ryersons, Egerton, William, John and George, sons of Col. Ryerson, a loyal soldier in the war of 1812, Rev. James Richardson and Rev. John Carroll.



MR. AND MRS. JAS. CAVAN
Trustee 1838

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MR. J. R. SHAW
Trustee 1867

These men were given a plan that covered an area including what are now the townships of Albion, Tecumseth, West Gwilliambury, Chinguacousy, Toronto township, and they preached at some point every day, covering miles of trackless woods as they went from house to house, often walking, sometimes, riding horseback. The route just mentioned was the eastern one, taken by Elder Case, and on the old plan is mentioned "Watson's, on the Lake Shore." John Carroll took the western route, covering as large an area on the west side of the Home District, and travelling as far north as Erin and Acton, preaching occasionally as he made his return trip, to the Scotch people settled in Caledon.

Services were very infrequent. There would be a lapse of two and three weeks between the visits of the ministers. But in those intervals, the voice of prayer and praise rose through the leafy woods, the settlers gathering, sometimes beneath the great forest trees, sometimes in one another's homes.



The Mississaugas

FREQUENTLY seen at the Credit, during the years 1820 to 1823, were bands of Indians, members of the Mississauga tribe, who were connected with the Chippewas, and who came to the Credit for the fishing and hunting. During the winter, they went north, some of them to the Brantford reserve, others to the Georgian Bay.

There was coming to them in 1825, the word of God, brought by one of their own kin, Peter Jones, who had been converted at a great camp meeting near Brantford, and who was immediately seized with the idea of converting his brethren at the Credit. His brother, John Jones, his uncle, John Jacobs, and a Joseph Sawyer were the leading Indians of the period.

Peter Jones, himself was born at Burlington in 1802, the son of a white man of Welsh descent, and a Mohawk woman, greatly revered by her husband and



CHIEF SAWYER
Portrait by Rev. Jas. Spencer

sons. As a boy, Peter Jones wandered in the woods, and knew every sort of privation, sagely arguing that the ills of the Indian were due in great measure to the privation and exposure which he suffered.

Coming to the Credit, he desired not only to convert the red men, and divert them from their beliefs in polygamy, and a use of the white man's fire-water, but he wished to teach them the ways of the white men, and raise them to a better mode of life.

Peter Jones' first message was probably given under the leafy foliage of the forest on the Indian reserve, now the Mississauga Golf Club grounds. This was in 1825, and he went to the home of Captain John Cameron, the only Indian in the place who lived in a house like a white man, and held his first prayer-meeting. He seems to have made a deep impression on the white people, for then, and at all times afterwards, they walked to the reserve whenever they knew he was going to preach, and supported him in his work by their means and their adherence.

A Missionary Diplomat

A MAN of good education for the times and the opportunities, Jones was very evidently of forceful character, for he waited on the then Governor of Upper Canada, Sir Peregrine Maitland, Col. Givins, the Indian agent, and a Mr. Chewett, with such good results, that 20 log houses were erected for his Indians, and they were provided with a schoolhouse.

John Jones taught in this school, attended by from 12 to 20 Indian children, a Miss Barnes afterwards taking charge of the girls. The name of a Miss Hubbard occurs in the story of the school, and she became later the wife of John Carroll.

Jones seems to have had the idea of a screened enclosure for worship, and his journal tells of a Bethel of bark and foliage in the woods. Later he speaks of a bark church, also in the woods. But the mission chapel was erected in 1828.

In 1826, old records of the Methodist connection in Canada, show Egerton Ryerson was appointed to the Credit, and that Peter Jones was appointed missionary. Other pastors followed Ryerson, but the name of Peter Jones remains as missionary, for that was the aim and end of his existence,—to carry the Gospel to the Indians.

The foundations of this chapel were dug on October, 1828, on the 28th of the month, the walls were raised, and by the middle of December, the little chapel was ready for lathing. It was finished during the next year, and we learn that Egerton Ryerson begged money for its erection, and for its needs, in following his itinerary on the Toronto circuit.

In November, 1828, the Indian women formed a Dorcas Society, and by making moccasins and gloves, raised \$40 in about a month's time. This money was not to go towards their own mission or the chapel, but to assist in carrying the Gospel to the Indians at a distance.

At all times, Peter Jones had the sympathy and co-operation of the pastors on the circuit. They preached for him, and he for them, they took him to their hearts, and their spiritual dealings together, seem to have been of the happiest nature. Dr. Strachan, we learn in Peter Jones' journal, though at the head of the Anglican church in Toronto, and carrying weight with the Governor, was ever kindly towards Jones, and gave him advice as to the best method of approaching the Legislature with his propositions for the advancement of his people.

Later when he went to Great Britain on behalf of his lifework, he was received by people of the highest social standing, and was presented to both King William IV and Queen Victoria, while the dignitaries of the Established Church and of Nonconformist bodies gave him a hearing and assistance for the cause. He brought back from one of his trips, over \$5,000, as a result of his appeals at public gatherings.

Making his home at the Credit, Peter Jones fished and hunted with his people, taught them the skill of the white men in plowing, sowing, hewing

down the trees of the forest, and brought in teachers at a later date to instruct his people in basket-making and similar arts. He secured for them a sawmill from the Governor, helped erect a storehouse for them at the mouth of the river, and got them into the ways of their white brethren as much as possible.

Such work was done in the intervals spent by Jones at the Credit, when he returned from the long missionary tours in Ontario. We hear of him at Grape Island and the Bay of Quinte, then at the Georgian Bay and Penetanguishene, presently the journal says he was on the way to see the Indians near Lake Erie. Then to the north of Manitoulin, he carried the tidings. Always, he travelled on foot, and endured great privations as he lived among the red men whom he sought to convert.

In 1829, he tells of taking a band of Indians who had been converted at the Credit, on a tour among the Indians living near the Georgian Bay, and later one of these Indians, David Sawyer, on invitation of ten of the leading Indians whom he visited, became their teacher. The invitation, written by George

Ryerson, and signed with the totem marks of these ten men, is in existence to-day.

On October 24, 1832, Peter Jones held an anniversary service, with Rev. John Ryerson in the chair, when the secretary read a report, and addresses were given by Rev. King Barton, Rev. Egerton Ryerson, Elder Case, W. P. Patrick, a Mr. Long and Jones, himself. A month later, he held a great love feast, at which the white people were present and took part, and the day following this event, there was a council held, at which the Indians agreed to cut and give gratuitously, the timber for a bridge over the Credit.

Jones' work of ministering to the Indians took him ever farther afield, so that he is more seldom at the Credit. Moreover, the continual arrival of white settlers was leading to a discussion about a church nearer the mouth of the river.

Jones married in 1833, a Miss Field, whom he had met during one of his visits to England. He met her at New York, whither she came with a number of Canadians returning to Canada, and married her

there. Within six months, she had accepted her lot as the wife of a man, who knew neither comfort or ease. She travelled with him on his ever widening journeys, through mud and water, in waggons that broke down, sat behind him on a horse, but was his faithful, loving and devoted helpmate to the end. He passed away at the early age of 56 years, worn out in the service of the Master, his body, no doubt weakened by the exposure and deprivation of his early years.

Some of the men who were associate workers at the Credit were the men already named, Revs. John Black, George Green, Cornelius Flummerfeldt, George Sovereign, Henry Shaler. It is perhaps fitting at this point to mention that Rev. Egerton Ryerson, first pastor at the Indian mission, became very soon the first editor of the *Christian Guardian*, and that he secured from the Credit mission, two Indian lads to assist him in carrying on the printing.

After the year 1830, there was a steady influx of settlers into the district, many U.E. Loyalists coming in about this time.



THE PRESENT PARSONAGE
Built in 1913

Building of First Church

SETTLING at the Credit were the Shaws, a son, James Robinson Shaw, to become one of the pillars of the church, and his great-grandchildren to be associated with the congregation in later days. The Giles, Cavans, Nashes, Watsons, were contemporaries of the Shaws. In succeeding years, the names of Wesley Watson, James Cavan, J. R. Nash, Thomas Giles, Caleb Giles, W. N. Crosby, David Harrison, D. M. Sharp, Charles Hare, Michael Crawford, Robert Lynd, Joseph Nash, George Johnston, Alec Blakeley, W. C. Hare, Mrs. Emma Peer, and members of the Blower family would be the names selected for an honor roll of the early members.

In 1838, the matter of a new church was definitely decided. Two white men, James Cavan and

Thomas Giles, and three Indians, Joseph Sawyer, David Sawyer and James Young, were made trustees, and their names are preserved to-day in the deed for the land, granted by the Crown in 1845, to the Wesleyan Methodist Church in Canada.

The church was situated on lot 10, south east Toronto street, in the town plot of Port Credit, and Rev. David Wright was the first pastor. Like many another church of those times, it was erected almost wholly by the congregation. The Indians dug out the foundation, the settlers cut down trees for the timbers, and hauled them to the site with ox-teams. Such timbers as were used for the construction would be hard to find to-day. The nails were made in the village, the wooden pegs with which the timbers were fastened together, were whittled of winter nights by farmers. The lumber for framing and finishing the church, was in all probability, floated down the Credit from McGill's mill, whence had come the timber for Peter Jones' mission chapel. Lime for the plaster had to be brought from Halton,—possibly from near Georgetown.



THE OLD CHURCH (*Now Masonic Hall*)
Built 1838 by White Men and Indians

In the new church was set up the altar-railing from the chapel, a sacred emblem to many of their conversion. When the present church was erected this sacred railing was again incorporated in the material fabric of the church and from it an odor of sanctity still arises. The pulpit was placed on the eastern side of the church, with the seats, which rose in amphitheater style, one above the other, opposite

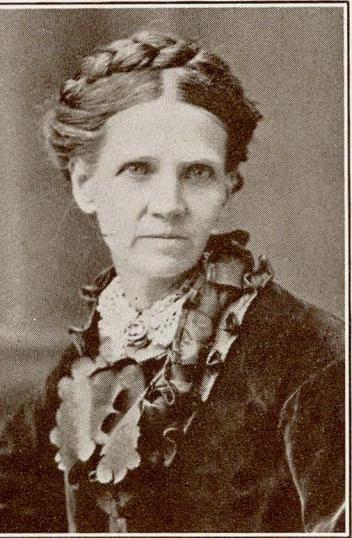
In 1844, Rev. James Spencer became pastor of the church, and he has left a very interesting memento of the times, in the shape of a portrait of Chief Joseph Sawyer, painted by himself. It is very interesting to learn that Rev. Mr. Spencer became editor of the Christian Guardian a short time after being stationed at the Credit, the second editor of that great journal who gathered experience of men and events at the Credit.

Other pastors in the early days were Revs. K. M. Smith, William Griffis, Hannibal Mulkins, Edmond Stoney, and later when the church was

joined to the Cooksville circuit, Revs. Johnathan Scott, Benjamin Nankeville, Noble F. English, James Greener, George Martin Browne, Andrew Cunningham and Henry Thomas, ministered to the Port Credit congregation. Rev. James H. Dudgeon, the present pastor, is the 55th minister who has preached to the people of the Port, exclusive of the assistant pastors, and of this goodly number, 31 are still alive, many of them in active service for the Master.

In 1867, Rev. William Philps, then pastor, reorganized the trustee board, of which only one member of the original board survived, James Cavan. Those appointed at the time were James R. Shaw, John Galbraith, George Falconer, and James Falconer, James Cavan continuing.

The work of remodelling the first church was undertaken in 1870 by Abram Block, who to-day is still an active member of the congregation, and he was assisted by his brother-in-law, David Ferris. The seats were changed both in style and position, while the pulpit was taken from the side to the end of the church.



MRS. J. R. SHAW
Daughter of Wesley Watson, First Settler

Building of Second Church

A REORGANIZATION of the trustee board was again necessary in 1883, James R. Shaw at that date being the only surviving member of the former board. To his name were added those of John Miller, Abram Block, George Cavan, Walter C. Hare, William Duck, sr., and William M. Shaw. Such are the mutations of time, that to-day, Abram Block and John Miller are the only surviving members of that board.

After a period of 55 years, it was felt that the old church had outgrown its usefulness. The hand of time was touching it urgently, and it was found that nearly \$1,500 would be required to put it into repair. During 1893 and part of 1894, a discussion was continued on the erection of a new church, ending in the decision to build one. Abram Block, John Miller and Walter Hare brought the foundation stones from an under-water quarry, to the Port, members of the congregation dug out the foundations, and once more, by co-operative effort, the people of the Port had a

new church. The brick was made in the village, was purchased for the very low price of \$5 per thousand, and with very slight exception, all the materials were produced in the village.

J. R. Shaw, then an aged man, with his heart turning ever towards the church, worked frequently at the edifice, while his grandson, now Rev. Garnet W. Lynd, as a boy of 12, did his part. More than once, Rev. C. A. Simpson, then pastor of the church, donned the overalls, and took his turn with hammer or trowel.

The corner-stone of the church, erected on the exact site of the frame church, was laid by Albert Ogden, Esq., of Toronto, on May 8, 1894, and at the same time, another corner-stone was set in place by the two oldest surviving members of the congregation, Mrs. James Cavan and J. R. Shaw. On November 15 of the same year, the church was formally opened by Rev. M. J. Pearson and Rev. J. A. Rankin, of Brampton, assisted by Rev. J. M. Simpson, Thornbury, Rev. G. Walker and Rev. T. W. Neal, the music on this occasion being furnished by Islington choir.



THE FIRST CHOIR

B. B. Lynd, Leader, Miss Beckie Crawford, Member

One week later the church was dedicated by Rev. Dr. Badgeley, Toronto, assisted by Rev. J. M. Simpson, the music on this Sunday being furnished by Cooksville choir.

On February 28, 1895, it was deemed advisable to place on the church a mortgage of \$2,200, but so wonderfully has this church been sustained that in 1903, the mortgage was burned and the church declared free of debt.

The church is of red pressed brick, and the interior is finished in ash with hardwood fittings. The contractors were George Carson, Oakville, carpenter, and Walter Page, Toronto, stone and brick, the seating and the pulpit being installed by the Valley Seating Company of Dundas, then Pennington and Baker. The windows are of stained glass.

The seating capacity is about 350, exclusive of the choir alcove, and basement is used for Sunday school purposes. The original cost of the church was about \$4,000, and a further outlay of nearly \$700 was made a few years ago, in redecorating and securing suitable shed accommodation. About 13 years ago, the church was wired for the electric light.

An Independent Station

ON June 4, 1912, the congregation met to discuss the advisability of separating from the Cooksville circuit, and establishing the church as a separate station. The Quarterly Official Board of the Cooksville Circuit refused the request by a vote of 13 to 10. Messrs. John Miller, Abram Block and Garnet Lynd were appointed a committee to appear before the District Meeting, and then before the Boundaries Committee of the Conference. Conference granted the request of the committee, and Port Credit was set apart as a station on June 17, 1912. Rev. F. H. Nourse was appointed the first pastor of the new station.

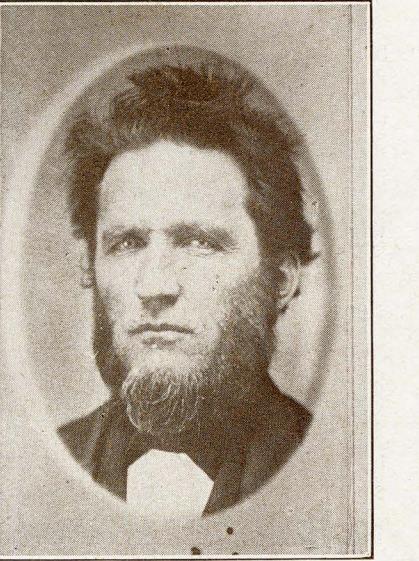
A house was rented temporarily and furnished for the pastor, but in the early fall of 1912, the congregation considered building a parsonage, and the following year, this undertaking was accomplished at a cost of \$7,000.

This expenditure threw a heavy debt on the congregation, but the Ladies' Aid raised the interest on the money until 1917, when Rev. J. G. Rogers,



REV. GARNET LYND

Grandson of J. R. Shaw and Great Grandson of Wesley Watson



REV. JAMES SPENCER
Pastor in 1844

pastor at that period, suggested a plan whereby \$1,000 per annum could be raised, towards paying off the mortgage. The board agreed to Mr. Rogers' plan, and year by year, the mortgage was decreased by \$1,000.

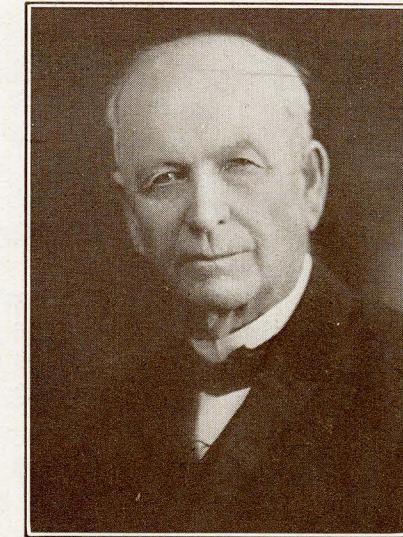
In July 1921, when Mr. Dudgeon was appointed pastor, there remained an unpaid debt of \$3,000 on the parsonage, and soon it was found that repairs were needed on both church and parsonage. With the zeal and vigor shown by former congregations, the new burden was taken up, with such success that on November 1, 1924, every cent of indebtedness had been met, and the mortgage was burned on January 13, 1925. The church property, aside from the memorial hall, is now valued at \$32,000, and is entirely free from debt or encumbrance of any sort.

The present trustee board is composed of A. W. Briggs, who is also recording steward, William Hedge, Abram Block, Stephen Peer, James Craigie, Otto Cavan, William Duck, jr., W. J. Fletcher and R. J. Walker, secretary treasurer. Other officials are: Abram Block, honorary superintendent of the Sunday school, J. J. Jamieson, general superintendent of the Sunday school, P. Dixon, local preacher,

Otto Cavan, junior superintendent, Mrs. George Hare, choir leader, and other members of the board are: W. H. Beatty, Joseph Goulding, E. Albertson, W. T. Bennett, J. H. Harris, Mrs. John Duck, H. A. Doupe, Menzo Cavan, Stephen Peer, Mrs. J. A. Hamilton, Mrs. Ida Lynd, Mrs. J. Craigie, Mrs. A. W. Briggs, F. Skinner, Wesley Peer, W. Hedge.

The year 1924-25 has been a very successful one financially in the history of the church, that 12 years ago became self-supporting. There are now 271 members, and last year's total receipts were \$6,000. The total amount raised by the six appointments of the Cooksville Circuit 12 years ago, by 471 members was \$4,000, and the share of Port Credit for the preacher's salary at that time was \$375. This year, the Sunday school raised \$300, the Ladies' Aid, \$607, the Women's Missionary Society, \$225. In paying off the mortgage on the parsonage, 106 contributions were received, ranging from \$2 to \$200.

A list of the pastors dating back to 1871 has been secured, and is as follows: 1871, Rev. M. Benson, assistant, Rev. T. Dunlop; 1872, Rev. R. L. Brethour; 1873, Rev. G. W. Howson, assistant, Rev. A. Brown; 1873, Rev. A. Cunningham; 1874, Rev. A. McFadden;



REV. C. A. SIMPSON
Pastor in 1894

1876, Rev. Thomas S. Keough, assistant, Rev. R. Duke; 1879, Rev. M. Fawcett, assistant, Rev. W. Bacon; Rev. G. Brown, assistants, H. McTavish, S. C. Wright, G. W. Rutledge; 1884, Rev. J. M. Simpson, assistants, H. M. Manning, J. Hilts, J. T. Morris, C. H. Routliffe; 1887, Rev. W. Hicks, assistants, Joseph Wilson, H. Lee, H. A. Fish, F. E. Fletcher; 1890, Rev. G. Washington, assistants, E. C. Laker, W. Marshall, J. J. Ferguson; 1893, Rev. C. A. Simpson, Rev. I. G. Bowles, T. W. Neal; 1896, Rev. J. H. Oliver, assistants, A. P. Addison, T. M. Buley, T. W. Ruddell; 1899, Rev. W. A. Rodwell, assistants, H. L. Partridge, W. G. Smith; 1902, Rev. C. A. Simpson; 1903, Rev. P. A. Jourdan, assistants, P. Barker, G. Rutherford, W. Farewell, W. E. Aldridge; 1906, Rev. G. S. Smith, assistants, A. E. Black, B. H. Robinson, J. E. Todd; 1910, Rev. George Burry, assistant, J. E. Hunter.

From 1912, when Port Credit was made a separate station, the pastors have been 1912-16, Rev. F. A. Nourse; 1916-17, Rev. W. M. Chantler; 1917-21, Rev. J. G. Rogers; 1921-25, Rev. J. H. Dudgeon.

Local preachers, John Miller, Abram Block, J. A. Hardy, G. W. Lynd; class leader, J. R. Shaw.



AN EARLY CHOIR

Back Row, Standing Left to Right: William Golden, (dead), Mrs. William Newman, Mrs. Geo. Harrison, Grace Sharp, (dead), W. M. Shaw, (dead), Mrs. Geo. Hare, Robert Scaife, Alex. Blakeley, Mrs. Harry Fowler.
Middle Row, Seated, Left to Right: Mrs. Jas. Craigie, Mrs. John Pinkerton, organist and choir leader William Wilcox, Miss Hendrie, Lem Lynd.
Front Row, Seated, Left to Right: Geo. Cavan, (dead), Mrs. James George, Mrs. Fred Hill, Hazel Howard, Alma Stewart, Mrs. R. M. Parkinson, Mrs. Norman Burrill, Mrs. James Coulter.

Church Organizations

ONE of the most faithful departments of the church has always been the choir. The late B. B. Lynd was the first choir leader. He possessed a flute, which he was urged to impress in the service of the church. Though but a youth, he gathered the young people of the church who could sing, held practices, and was soon able to bring his choristers to church, prepared to lead them in leading the worship of praise. Before the days of the choir, there had been a bass viol, whose player valiantly scraped out the airs of the good old Wesleyan tunes. In later years, Miss Nettie Duck now Mrs. John Pinkerton, was another very faithful member of the choir, and tradition tells of the long walks to and from her home on Sundays, so that she might play the organ at each service. She went unrewarded, save by the kindly thoughts of those who appreciated her sacrifice.

The Ladies' Aid, formed in 1894, with Mrs. Ida Lynd as first president, has ever been a source of strength to the congregation. This society undertook to raise the interest on the church mortgage, and later as-

sumed a similar obligation in connection with the debt on the parsonage. This year, they report 49 members, and have raised \$607. The present officers are: President, Miss D. Simpson; vice president, Mrs. J. Craigie; secretary, Mrs. Squires; treasurer, Mrs. John Woodell.

The Women's Missionary Society was formed 5 years ago, and is keeping up the record of the Dorcas Society formed 97 years ago. There are 22 members, and the officers are: President, Mrs. A. W. Briggs; vice president, Mrs. Dudgeon; recording secretary, Mrs. Coleman Patchett, corresponding secretary, Mrs. Woodell; superintendent of mite boxes, Mrs. Ida Lynd; Christian stewardship, Mrs. D. Snyder.

It is doubtful whether any church of like size and organization in the Province has the fortune to possess a hall for Sunday school purposes and community gatherings such as Port Credit church now boasts. This hall, known as the Alfred Russell Clarke Memorial Hall, was the gift to the church of Mrs. A. R. Clarke and her daughter, Mrs. W. Lytle, who took this splendid and worthy plan to erect a monument to husband and father who was one of the victims of the Lusitania disaster.



JOHN MILLER

Member Trustee Board 1883 and S. S. Superintendent for Twenty-five Years

The church and friends of the church raised \$3,000 towards the building and equipment, but Mrs. Clarke is giving the balance of the cost. The cost of the lot was \$1,250 and this was also a gift from Mrs. Clarke. The building was deeded to a Board of Trustees who must be members of the Methodist church, and is to be used by the Methodist church, though the trustees may, at their discretion, use it as a community hall, the community under such an arrangement to share in the upkeep of the hall. The following constitute the board at the present time: Mrs. A. R. Clarke, Mrs. Will Lytle, A. W. Briggs, J. E. Maybe, O. W. Cavan, J. Harvey Harris, Dr. T. Walter Thompson, Rev. James Dudgeon, chairman.

The full dimensions of the building are 62 x 110 feet. It is two storeys in height, the upper part being so arranged as to be divided into classrooms. The basement is for use as a banqueting hall, and is supplemented by a kitchen equipped for providing meals and dishes for 200 people. The basement is fitted with a furnace capable not only of heating the hall, but also the church. The front section of the building, on which work was started early this month, will contain a reading room, a library, office,

boardroom, caretakers' quarters, and clubroom. Rev. Mr. Dudgeon undertook the onerous duty of purchasing the building material and supervising the work, repeating the actions of his predecessors who helped build the churches.

The hall has served a badly felt need in the village, providing a place for large gatherings, and is patronized by the people within a wide radius. Some time ago, motion pictures were introduced, the board keeping up the standard by insisting that all pictures and titles must be censored by the trustees before being shown.

The hall has proved a boon to the Sunday school, the basement of the church proving much too small for the requirements of the present school. Some months ago, the school was reorganized, the beginners and primary division being located in the church basement, juniors, from 8 years to 12 in the auditorium of the church, and seniors, from 13 years up, in the hall. Counting the cradle roll, there is a membership of 200, with about 187 actually in the school. It is on record that the first Sunday school held in the Port Credit district, was organized by Peter Jones on April 30, 1825. He says that there



ABRAM BLOCK

Trustee since 1883 and S. S. Superintendent Twenty-five Years



W.M. M. SHAW
Trustee 1883

were 50 scholars present, and that he found it difficult to handle so many at one time. The organized school of to-day is a far cry from Peter Jones' school, yet one Spirit was the inspiration of both,—the Spirit that cries, "The World For Jesus!"

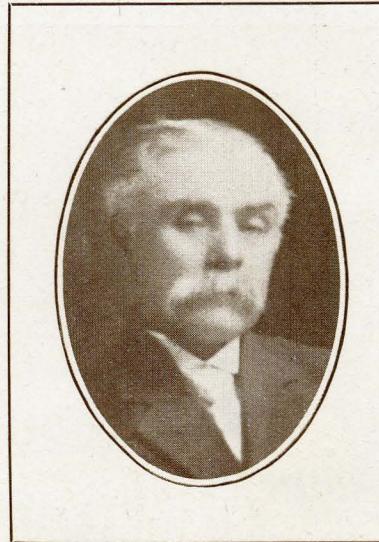
Epilogue

HERE will be a marvellous marshalling of forces when Port Credit Methodist church stands in place on June 10, 1925, ready to take its place in the onward march of the great United Church of Canada. Onward and upward has been its motto, from the days of Peter Jones' little bark forest Bethel. Onward and upward marched the pioneer congregation of the first church with all its pioneer handicaps. Still onward and upward went the congregation of the second church. And onward and upward with the vast congregation of the new United Church will the present congregation go, carrying all the fighting force of its magnificent equipment in line with the gathering battalions of that Army of Our Lord!

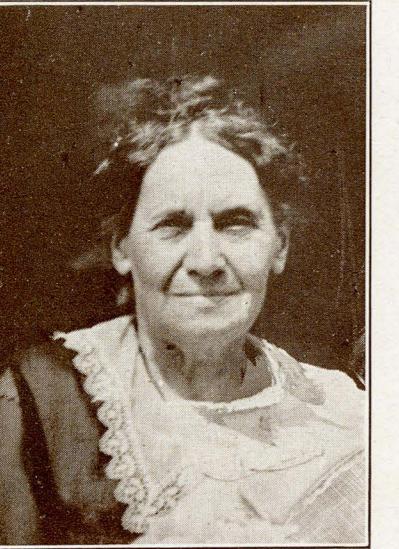
Biographical Sketches

ABRAM BLOCK and John Miller are like the twin pillars which uphold a temple. Such has been their attitude towards the spiritual structure of Port Credit Methodist church. Not only this they carry on the actual work of the church, they diffused an atmosphere of righteousness throughout the entire community. Together they worked for the temperance cause, and carried their banner serenely high, maintaining their principles staunchly to-day.

Abram Block is 75 years of age, a retired lake captain, who sailed his own schooner on Lake Ontario, and later went into the shipbuilding business with his friend and co-religionist, John Miller. He started to the Methodist Sunday school at the age of 7, when James Cavan was superintendent. J. R. Shaw and Rev. Hammond, an Anglican conducted a union Sunday school, with an attendance of 50 to 60. His own service in the Sunday school has been a varied one. Starting as Bible class teacher, he worked



GEORGE CAVAN
Trustee since 1867



MRS. IDA M. LYND
Daughter of Late J. R. Shaw, First President Ladies' Aid Society
Still an Active Worker in Church

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down to the primary class, and then he became superintendent, a position he held for several decades, the interest of the school still his dearest thought, he was President of Township S. S. Convention and also at another time County President, he is the honorary superintendent of the reorganized school.

He was treasurer of the church for over 30 years, and laughs as he tells of collecting the preacher's salary by dimes and quarters, in days gone by. For 8 years, he and his wife cared for the church free of charge, as their contribution. About 25 years ago, the envelope system of giving was inaugurated.

Living on the site of a fort that was built in 1812, Abram Block has martial recollections. He remembers his father's tales of the Mackenzie Rebellion, in which the elder Block fought on the loyalist side. He saw the Peel county artillery going through to the Fenian Raid. The South African War is a bright memory, while he remembers that his brother-in-law, David Ferris, went out to look after the boats which conveyed the men in the Red River Rebellion. Another memory is that of the men coming home from the Riel Rebellion, and another,

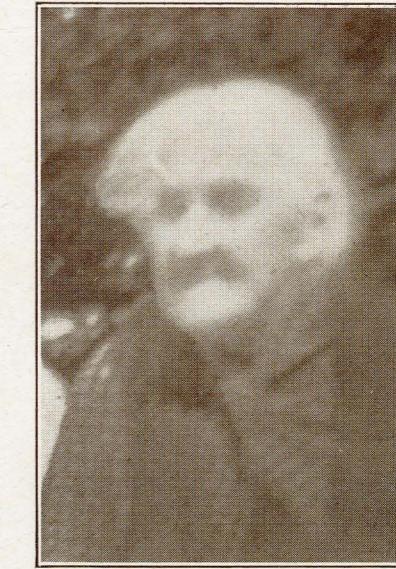
more poignant, is that of the Great War, in which 11 nephews by marriage and kin served their King and Country. He tells of men who went out from the church, and of one who sleeps in Flanders' Fields.

A public school trustee for 42 years, and chairman of the school board for 7 years, Mr. Block has been instrumental in changing the school sections and in bringing about the present fine system at Port Credit.

He has also been a member of the township council, was first returning officer of Port Credit after it was made a village, was town clerk for many years, and is the only Justice of the Peace in the village.

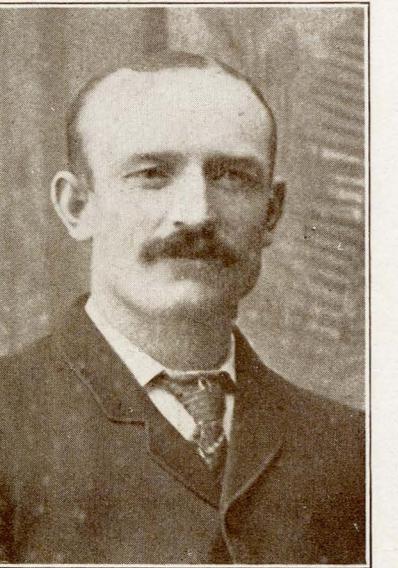
In the midst of his busy, useful life, one thought was dominant, and in him the spirit of Peter Jones seems to live again, the thought that the paramount thing in life is the bringing of souls to Christ. Christian service to man and to the Great Lord of All, has been and will be to the end, the keynote of Abram Block's wonderful life.

John Miller, who was born in 1847 in Toronto, came as a boy of 14 to Port Credit, and was one of the active local preachers of the circuit, preaching at



"AUNT BETSY"
Mrs. Dan Sharp, Living To-day.

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WALTER HARE
Trustee 1883

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all the appointments. He was very keenly alive to the value of revival services, and with him went his friend, Abram Block, to assist in the singing. He has a record as Sunday school superintendent from 1875 to 1900, and was made a trustee in 1867. Very earnestly did he impress on the youth under his charge the necessity for seeking salvation, and had the deep satisfaction of seeing his entire class converted.

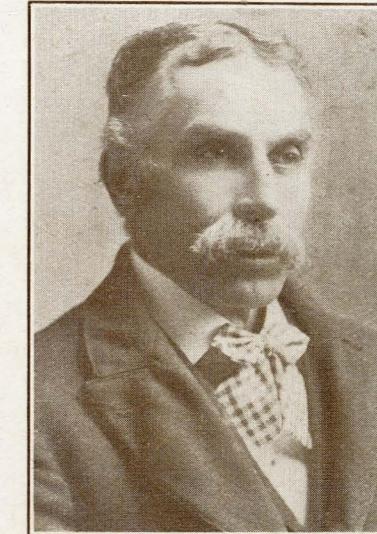
Mr. Miller believed in what was called the iron-clad pledge in the temperance cause—a promise to drink no intoxicating liquors, neither from the hand of publican or priest. This was considered a necessary wording, as communion wine was secured from the tavern-keepers of the early days. This procedure was considered inconsistent, and was dropped on the Cooksville circuit.

There were 9 licensed hotels in Port Credit, when Mr. Miller started a campaign against them. He worked on behalf of the Scott Act, and later of the Canada Temperance Act, brought prominent men from a distance to back up his efforts, and had the great satisfaction of seeing the Port without a single license.

James Cavan, another of the outstanding pioneer Methodists, was born in 1806 and came to Port Credit in 1822. In 1838, he was married to Elizabeth Giles, daughter of a leading local preacher. He too was an ardent worker in the temperance cause, and had children who followed in his footsteps. He was superintendent of the first Sunday school, while his grandson, Otto Cavan, holds a similar position today.

Mrs. James Cavan was born in England, was converted at the age of 5 years, and received her first ticket at the age of 10 years. It is recorded of her that she walked 9 miles to the quarterly meetings, and twice each Sabbath, she went to the Indian mission two and a half miles away. She was a devoted friend of the Indian who confided in her and sought her sympathy. She said of their class meetings that there was much that she could not understand, but one word stood out,—the word Jesus.

George Cavan, son of Mr. and Mrs. James Cavan, was a worthy successor to his parents, has been a trustee of the church, and now his son, Otto, of the third generation, has put on the mantle of service.



WILLIAM DUCK
Trustee 1883

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REV. PERCY CAVAN

Prof. Rel. Ed., Stanstead, Que.; Grandson of Jas. Cavan

James R. Shaw may truly be called Father in Israel to the Port Credit Methodist church. He was born in New York State in 1811, came to Port Credit as a child of five, and after a residence of 4 years in Canada, went back with his parents to his former home. The family came again to Canada in 1830, and J. R. Shaw resided continuously in Port Credit from 1831 until his death in 1907, in his 97th year. During that entire period, of 76 years, it may be safely said, that he had but one thought, and that was of service to his Master and his church.

He did practically everything about the church in the early days—cleaned it, kept it warm, cutting the wood to heat it, saw that the candles were made to light it, got the minister to the church for the preaching, and brought his children up to the same ideals of service. For many years he was treasurer of the church, and collected the funds from house to house.

Acting as physician to the community, bleeding people and pulling their teeth, he gave the money made in this way towards the minister's salary. His son, William M. Shaw, and his grandson, Garnet Lynd, his daughters, Mrs. B. B. Lynd, and Mrs.

James Craigie have played their parts in the service of the church, and as temperance workers in the community. To-day Garnet W. Lynd is a minister of the Gospel, and another grandson, Gough Lynd, formerly led the service of praise.

William M. Shaw assumed the mantle laid down by his father, and acted as recording steward for 48 years. In the Sunday school, he acted as secretary and teacher, and was also treasurer of the church. His wife was Sarah Lynd, sister of B. B. Lynd, first choir leader of the church, and she too, shared with the rest of the family, the love of service, and the zeal of devotion to a worthy cause. Mr. Shaw's record of church attendance shows that in the 48 years, he was absent only 2 Sundays, a record of wonderful Christian devotion.

Rev. James H. Dudgeon became pastor of Port Credit Methodist church in 1921. He was born in Dufferin County, entered the ministry in 1903, and has been stationed at Port Elgin, Englehart, Flesherton, Tottenham, and has been asked to continue indefinitely as pastor of the United Church.

"Let Us Go On"

Heb. vi:1

WHEREFORE seeing we also are compassed about with so great a cloud of *Witnesses* let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus* the Author and Finisher of our faith: who for the joy that was set before Him endured the Cross, despising the shame and is set down at the right hand of the throne of God.—*Heb. xii:1,2.*

* * * *

"As thou hast sent me into the world even so have I sent them into the world . . . That they all may be *one*; as thou Father art in Me and I in Thee, that they also may be *one* in Us; that the world may believe that Thou hast sent Me."—*John xvii: 18,21.*

JAS. H. DUDGEON.

THE TRUSTEE BOARD, 1925



A. W. BRIGGS, K.C.



W. HEDGE



R. J. WALKER



OTTO CAVAN



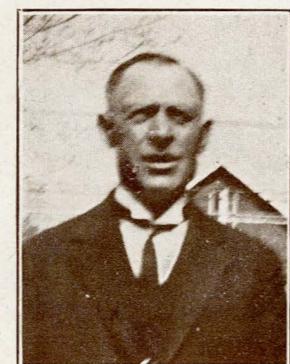
WM. DUCK



ABRAM BLOCK



JAS. CRAIGIE



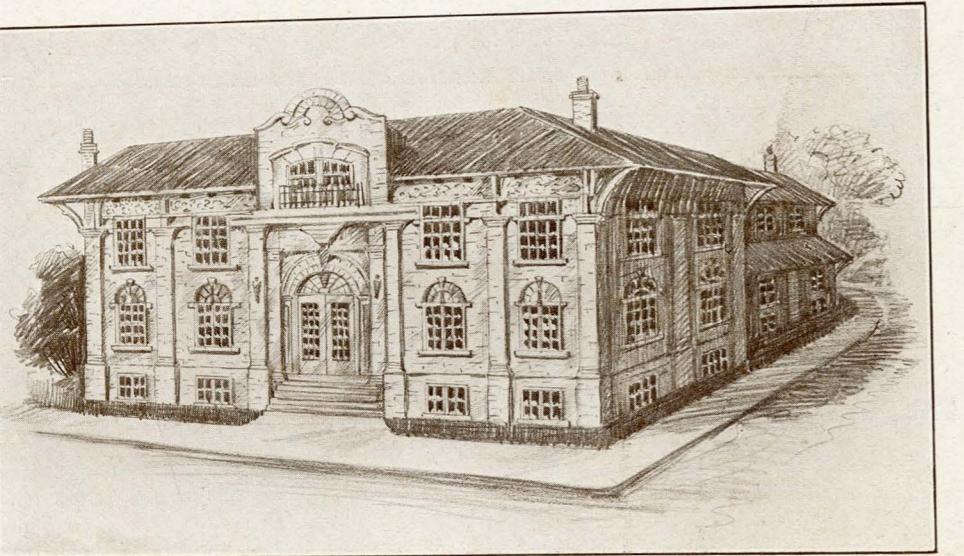
STEPHEN PEER

HONOR ROLL

HENRY BLAKELEY GOODINGS.
ALBERT PETERS.
T. WALTER THOMPSON.
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KENNETH MCPHEE.
CHARLES HARE.
RICHARD WINTERS.
GUY HAMILTON.
WILLIAM E. CHANTLER.
HARRY DEAN.
F. COPE.
ELI ROSSITER (*killed*).
WILLIAM COPE.

LIONEL PEER.
FRED THOMPSON.
ROY WALKER.
L. HARRISON.
ADRIAN NAISH.
JOSEPH NAISH.
FLOYD BLOWER.
ALEX ALLEN.
EARL DALE.
VERNE DALE.
PERCY LACKIE.
CHARLES ROY THOMAS.
WILLIAM BULL.

The Ladies of the Church co-operated with the W.C.T.U. in sending comforts to the "boys" during their absence, and special remembrances were sent each Christmas.



The Alfred Russell Clarke Memorial Hall

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